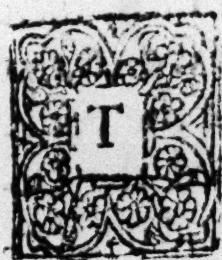




To the Reader.



At the end therefore, that all persons may learne the Principles and grounds of Religion, as it were the first milke whereby they may grow in strength to digest stronger and harder meate, and that the younger sort may hearken to knowledge, thereby fitting themselves for the Ministry of the word, and receiving of the Sacraments; I have set forth a short and plaine Catechisme, handling the parts of true Religion, expounding the tenne Commandements, setting downe our wretched estate by reason of sinne, (which is the breach of the Law) and shewing the remedy to bee by Faith in Christ Iesus. Secondly, I have set downe the Articles of faith taught in the Creed, what wee are to beleeve touching God, one in substance, three in persons: touching God the Father, Creatour and Governour of all things in Heaven and Earth: touching the Mediatour, of his person and offices, of his humiliation and glory: touching the holy Spirit, sanctifying the Children of God: touching the Church of God,

To the Reader.

and the chiefe priviledges of the Church found
no where else but in the Church.

Thirdly, I have breetely expounded the Lords
Prayer, which is a perfect direction for all Pray-
ers: to the end it may not onely be barely rehear-
sed, but comfortably understood. For many there
are in the Church, that huddle up the words, that
are wholly ignorant of the meaning of the words.

Lastly, I have particularly opened the Do-
ctrine of the Sacraments, the nature and number,
the parts and uses of them. Learne these princi-
ples, they are shortly set downe for thy remem-
brance, and plainly for thy understanding. Seeke
to know the true meaning and understanding of
them, and to feele the comfort of them in thine
heart. The Lord Iesus the great Sheeheard of
the Sheepe, blesse the labours and godly endea-
vours of all such, as doe seeke to understand his
word, and bring them to the true knowledge of
God, and unfeigned faith in Christ, and to sound
repentance from dead workes, *Amen.*

Thy loving brother in Christ,

William Atterfoll.



The Principles of Christian Religion, plainly set downe in Questions and Answers, very necessary to be knowne of all persons, before they be admitted unto the Lords Supper.

Question.



What is true Religion?

A. It is the knowledge of Gods will, to the end wee may serbe him in holinesse, and true righteousness, Joh. 17, 3. Ephe. 4, 23.

24.

Q. How many parts are there of true Religion?

A. Two: Repentance from dead workes, and faith in Christ, Mark. 1. 15.

Q. What is repentance?

A. Repentance is a turning from all sinne
A 3 unto

The principles of
unto righteousness, Acts 2, 19.

Q. How many things have we to consider in
repentance?

A. Two things: the parts of it, and the
meanes whereby to attaine unto it, Esay 1, 16,
17, 20.

Q. What are the parts of Repentance?

A. Two: First, a forsaking of our sinne,
with an hatred and sorrow for it; Secondly, a
betaking of our selves to righteousness. with a
love and liking of it. 2 Cor. 7. 10. 11.

Q. What are the meanes to come to repen-
tance?

A. Two meanes: First the knowledge of our
sinnes by the law. Secondly, the consideration
of the punishments due to sin. Mat. 3, 7, 8. 10.
Revel. 2, 5.

Of sinne, and the parts of it.

Q. What callest thou sinne.

A. Sinne is a breach or transgression of the
Law, 1 John 3, and 5, 17.

Q. How many sorts are there of sinne?

A. Two: Originall and actuall: Rom. 5,
14. and 7. 20. Eph 4. 17, 18.

What originall sinne is.

Q. what is the Originall sinne?

A. It is a corruption of our whole nature,
whereby every faculty of soule and body is
prone

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one and disposed to evil only, Gen. 4, 5.

Q. How was it conveyed unto us?

A. It is engendred in our first conception, being brought upon us by the willing fall of Adam, Psal, 51, 5. Rom, 5, 12, 19.

What Actuall sinne is.

Q. What is Actuall sinne?

A. Actuall sin is the fruite of a corrupt heart, in thought, word, and deed, Tit, 3, 3.

Q. What learne wee from this division of sinne?

A. Wee learne first to acknowledge our owne frailty and infirmity, Rom, 3, 10, 11, 19.

Secondly, to abase and humble our selves under the mighty hand of God, being become the basest of all creatures on earth, 1 Cor, 4, 7.

Thirdly, to use all good meanes whereby we may be delivered from this bondage, Psal. 51, 10. Rom. 7, 23, 24.

What the Morall Law is.

Q. As you have shewed what sinne is, so tell me what is the Law?

A. The Law is a doctrine given of God to all men, commanding perfect obedience of soule and body, in doing all things therein commanded, and abstaining from the things therein forbidden, promising all blessings unto the

The principles of
performers, and threatening and curses to
breakers thereof, Deut. 5, 32, and 11, 26, 28, &c.

Q. How many commandements are there
the Law?

A. Ten Commandements, Exod. 34, 28
Deut. 4, 13. and 10, 4.

Q. How is the Law to be expounded?

A. According to the interpretation of the
Scripture, which may be expressed in five
Rules.

Q. What is the first rule of Interpretation?

A. Where any thing is forbidden, the con-
trary is commanded: and where any thing is
commanded, the contrary is forbidden, Mat. 4
34, 37.

Q. What is the second rule of interpreta-
tion?

A. Where any vice is forbidden, all of the
same kinde and nature are forbidden, and con-
trariwise: Marke 10, 19.

Q. What is the third rule of interpretation?

A. The Law is spirituall, and reacheth to
the heart, Rom. 7, 14.

Q. What is the fourth rule of interpretation?

A. All occasions, allurcements and entice-
ments to sinne are forbidden: and where any
vertue is commanded, the meanes to further
it

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to be required. Mat. 5, 27, 29, 30.

Q. What is the first rule of interpretation?

A. All signes, tokens, and markes are forbidden, whereby sinnes may be knowne and manifested, Gen: 4, 6. 1 Thess: 5, 22.

Q. What is the sixth and last rule of interpretation?

A. We are bound to further the obseruation of the commandements in others as well as in our selves: otherwise we doe make our selves partakers of other mens sinnes, Exod. 20, 10. 1 Tim: 5, 22.

Q. Into how many Tables are the Commandements divided?

A. Into two tables, Mark. 12, 30. Deut: 4, 28.

Q. What doth the first Table concerne?

A. Our duties toward God, contained in the foure first Commandements, Math. 22. 36, 37, 38.

Q. What is the first Commandement?

A. Thou shalt have none other Gods but me, Deut. 5, 7.

Q. What is the sum of this Law?

A. We must not account that as God, which by nature is no God, but haue and choose the true God only for our God, Mark. 12, 29.

Q. What is forbidden in this first Commandement?

A.

The principles of

Q. What is forbidden in this first Commandment?

A. First, all atheisme and ignorance of the true God, Jer. 4, 22. Secondly, the denying the three persons, or any essentiall properties of God. John 1, 1, 2. Thirdly to withdraw the affections of the heart from God, Josh, 24, 16. 23.

Q. What is commanded in this first Commandment?

A. First, to confesse and acknowledge God to be such a one as he hath revealed himselfe in his word. Jer. 34, 7. Secondly, to have our hearts fast knit and linked to God, by cleaving to him in affiance, love, and feare, Josh, 23, 8. Acts 1, 23.

Exposition of the second Commandment.

Q. What is the second Commandment.

A. Thou shalt not make to thy selfe any graven Image, &c. Exod. 20, 4.

Q. What is the summe of this Commandment?

A. We must not worship the true God falsely, but worship God in spirit and truth, John 4, 24.

Q. What is forbidden in the second Commandment?

A. First, the representation of the true God

by

Christian Religion.

Image. Deut. 4, 15, 16, Esay 40, 18. 25.

17. 29.

of the second, the worship of God; at, or in, or,

ing an Image. 1 John 5, 21,

Thirdly, society and leagues of friendship
heathen Infidels. 2 Chron, 19, 1.

Fourthly, wil worship of God, according to
owne fancies, Mat. 15 9. 1 Sam. 15, 23.

Q. What is commanded in the second Com-
mandement?

A. First, to worship God as he hath prescri-
be in his word Deut. 12, 32.

Secondly, to call upon his name by hearty
ayer, Psal. 50, 15.

Thirdly to submit our selves to the exercises
our Religion, as the Word and Sacraments,
Psal, 122, 6, 7, 8 9.

Exposition of the 3. Commandement.

Q. What is the third Commandement?

A. Thou shalt not take the Name of the Lord
God in vaine, Exod, 20, 17.

Q. What is the summe of this Commande-
ment?

A. We must not bereave him of his honour
due unto him, but use his Title, Word, and
tokens with all reverence, Mat. 5, 33, 34, 35,
16, 37.

Q. What is forbidden in the third Comman-
dement?

A.

The principles of

A. First to sweare falsely or in common
Zach. 5, 4. James 5, 12. Secondly, to abuse
names and Titles of God. Phil. 2, 10. Eph.
2. Thirdly, to dishonour God by our wicked
joyning profession with prophaneſſe: 3 Sam.
14 Rom. 23, &c.

Q. What is commanded in this third
mandement?

A. First to use the name of God in waig
affaires, and with all reverence, Deut. 28,
Rom. 9, 5. Secondly, to ſeeke the honour and
ty of God in all things, 1 Coz. 10, 31. Thirdly
to make knowne his word and workes unto
thers, Psal. 66, 16. Luke 8, 39.

Q. What is the fourth mandement?

A. Remember the Sabbath day to keepe
holy. Exod. 20, 8.

Q. What is the ſum of this mandement?

A. We muſt ſanctifie the Sabbath with
workes of the Sabbath, and not pollute and
phane it with our cōve workes, Eſay 58,
Lev. 12, 15, &c.

Q. What are the workes of the Sabbath?

A. Such as are holy, and of preſent neceſſity
Luke 14, 3, 4, 5.

Q. Who muſt keepe the Sabbath?

A. Thou, thy ſonne, thy daughter, thy ma
thy maide, and thy ſtranger, Exod. 20, 10.

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Q. What is commanded in the fourth Commandment?

A. First, to rise early in the morning, to prepare our selves to the works of the Sabbath. Mark. 1, 35. Exod. 32, 5, 6. Secondly, to be present at publick assemblies in the Church, Acts 17, 33, and 20, 7, &c. Thirdly, to spend the rest of the day in the meditation of his word and creatures, Acts 17, 11.

Q. what is forbidden in this fourth Commandment?

A. First, neglect of preparation before we come to the ordinances of God. Mat. 22, 11, 12. Secondly, prophane absence, or unfruitfull presence at the exercises of religion, Mat. 22, 5. Acts 13, 9. Thirdly, the following of the works of our calling, and giving of our selves to pastimes and idleness, Exod. 16, 29.

Q. Hiterto of the first Table, what doth the second Table concerne?

A. Our duties toward our neighbours, in the last Commandments, Rom. 13, 8, 9.

Q. who is our neighbour?

A. Our neighbour is every one of our owne flesh, yea our enemies, Esay 58, 7.

Q. what is the fifth Commandment?

A. Honour thy father and thy mother, Exod. 20, 12.

Q.

The principles of

Q. What is our Father and Mother?

A. All superiours set over us by God for our good, Rom. 13, 1, 2. Ephes. 6, 1, 2, 3.

Q. What doth the word honour signify?

A. It signifieth reverence, obedience, maintainance, whether they be worthy or unworthy, that be our superiours, Mat. 22, 21.

Q. What is commanded to superiours and inferiours in this 5. Commandement?

A. First Justice, to give to every one that belongeth to his place and person: Ephes. 6, 9. Secondly, Diligence in every one to do his duty faithfully, Rom. 12, 7. Thirdly, mutuall respect and gratitude, in acknowledging the benefits mutually received, 2 Sam. 19, 20.

Q. What is forbidden in the fifth Commandement to inferiours?

A. First, want of reverence inward by the heart toward superiours, Gen. 9, 22. Levit. 20, 9. Secondly disobedience to their iust and lawfull Commandements, Ro. 1, 30. Thirdly unthankfulnesse and unfaithfulnesse toward them, 1 Tim. 5, 5, 6, Tit. 2, 10.

Q. What is forbidden in this fifth Commandement to superiours?

A. First, negligence in teaching, correcting and governing our inferiours, 1 Kings, 1, 30. Secondly, the giving of evill example unto them.

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them, Phil, 2, 15, 1 Cor. 10, 32. Thirdly, ober
much cruelty and threatenings, Ephel. 6, 4,
Deut: 25, 3.

Rules to try these duties.

Q. How may all inferiours try themselves
whether they honour their Superiors let over
them or no?

A. First, if they be as desirous to doe the
proper duties of their calling, as they would
have their Superiors to performe their Duties
to them, Luke 6, 31. Secondly, if they be as
desirous to honour their Superiours, as they
would have their inferiours in time to come to
honour them, Mat. 7, 12. Thirdly, if they be
as willing to performe their duties, as they
are to receive long life, or any other blessing at
Gods hand, Eked, 20, 12.

Q. How may all superiors examine them-
selves touching their duties towards their in-
feriours?

A. First, if they be as carefull to performe
all duties towards their Inferiours, as they
would have had their Superiours in former
times to have performed their duties toward
them.

Secondly, if they bee as diligent and care-
full to observe and performe their Duties
unto their Inferiours, as they would
have

The principles of
have their inferiours to be diligent and dutie
unto them. Thirdly, if they be as carefull
their duties in their calling, as they are desirous
to have their inferiours to enjoy long life, and
not to be cut off betimes.

Q. what is the sixt Commandement?

A. Thou shalt not kill, Exod. 20, 13.

Q. what is the summe of this Law?

A. We are charged not to hurt our owne liues
or our neighbour, but to preserve and tender
as our owne, Mat. 5, 22, 23, 24.

Q. what is forbidden in the sixt Commandement?

A. First shedding of blood, and murthering
of our selves or others, Gen. 9, 5. Secondly, of
fighting and quarrelling, tending unto the re-
proch of our neighbours person, Levit: 24, 19,
20. Thirdly it condemneth all anger and ha-
tred in heart, 1 John: 3, 15.

Q. what is required of us in the sixt commandement?

A. First to hurt no man in word nor deed, by
violence, fraud or negligence Levit. 19, 16.
Secondly, to be gentle toward all, and pati-
ent in bearing of wrong, Ephes. 4, 31, 32.
Thirdly, to be grieved at the miseries of o-
thers with compassion, Roman. 12, 10, 15.
Fourthly, to forgive the offences and iniuries
done

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one unto us, Mat. 6. 14.

Exposition of the 7 Commandement.

Q. What is the 7 Commandement?

A. Thou shalt not commit adultery Exod: 20, 14.

Q. What is the summe of this Commandement?

A. We must keepe our bodies and soules chaste from consenting to unclean lusts, Mat: 5, 28, 29. Col. 3, 5.

Q. What is forbidden in the seventh Commandement?

A. First, God forbiddeth all adultery and uncleanenes in our bodies, Levit. 18, 29. Secondly, all unpure thoughtes and lusts of the heart, Mat: 5, 28. Thirdly, all wantonnesse, whereby occasions are sought to stir up Lust. Gal: 5, 19.

Q. What is required of us in the seventh Commandement?

A. First, chastity and purity in soule and body as Temples of the holy Ghost, as well in marriage as in single life, 1 Thess, 4, 3, 4. Secondly chamefastnesse and modesty, fearing least any thing unseemly and uncomly should be committed, 1 Tim: 2, 9. Thirdly temperance and sobriety, using with moderation, such things as concerne our food, Ephes. 5, 18.

The principles of

Fourthly, marriage is commended to such
have not the gift of continency, 1 Cor: 7, 2,
9, Heb: 13. 4.

Exposition of the 8. Commandement.

Q What is the 8. Commandement.

A. Thou shalt not steale, Exod: 20, 15.

Q. What is the summe of this Commandement?

A. We must not diminish our neighbours goods, but maintaine and preserve them, Eph: 4, 28.

Q. What is there forbidden of this commandement?

A. First, all uniuersall dealing, whether in bargaining, or out of bargaining, 1 Thess: 4, 6. Levit: 19: 13. Secondly, all inordinate living whether it be without any calling, or in an unlawfull calling, 2 Thess. 3, 1. 1 Tim: 5, 8. Thirdly, covetousnes and desire of our neighbours goods wrongfully. Heb: 13, 5. Mat. 15, 19.

Q. what is required of us in this eight Commandement?

A. First, to be contented with that portion which God hath sent and lent unto us, 1 Ti. 6, 6.

Secondly, to labour for our living in a certaine calling, 1 Cor: 7, 24.

Thirdly,

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Thirdly, to restore goods uniuſtly gotten,
Luke 19, 8.

Fourthly, to be liberall to the poore, and
helpfull to them that need, 1 Tim. 6, 18, Job:
31, 17, 19.

Exposition of the 9. Commandement.

Q. What is the ninth Commandement?

A. Thou ſhalt not beare falſe witneſſe a-
gainſt thy neighbour, Exod. 20. 16.

Q. What is the ſumme of this Comman-
dement?

A. We muſt not diminith and hurt the good
name of our neighbour, but maintaine his
credit and eſtimation, Exod. 23, 1. Pſalme
15, 3.

Q. what is forbidden in the ninth Com-
mandement?

A. Firſt, to ſpeake falſely in witneſſe bea-
ring, Prou: 19, 5.

Secondly, all lying and diſſimulation, Pſal.
12, 2.

Thirdly, to deviſe or ſpread abroad flanders
and hurtfull tales of our neighbours, Rom:
1, 29. Levit: 19, 9. Prou: 29, 20, 2 Cor, 12.
20.

Fourthly, to publiſh the offences and infir-
mities of our brethren, if by priuat admonitiō
they

The principles of
they may be won, **Mat: 18, 15.**

Q. What is required in this ninth Commandement?

A. First, to confesse and defend the truth with our mouthes, **Psal: 15, 2.** Secondly, to interpret a doubtful evill to the better part **Mat: 1, 18.** Thirdly, not to beleve flying reports of our neighbours, nor speake the words of them, **Jer: 40, 14. Job. 25, 23.**

Exposition of the 10. Commandement.

Q. What is the tenth Commandement?

A. Thou shalt not covet, **Exod, 20, 16.**

Q. What is the summe of this Commandement?

A. The first motions and lusts to sinne before consent are forbidden: and love out of a pure heart and a good conscience, is required, **Rom: 7, 7.**

Q. What is forbidden in this tenth Commandement?

A. First, Concupiscence it selfe, so farre as it is hurtfull to our neighbor, **1am. 1, 14.** Secondly corrupt cogitations and passions of the heart, springing out of the bitter roote of concupiscence, **Gal: 5, 17. Luke 10, 27.** Thirdly, to conceive some inward delight in evill motions albeit we give not consent to practise it, **Rom. 7, 7.**

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Q. What is required in this tenth Commandement?

A. First, a pure heart towards our neighbours, 1 Tim. 1. 5. Secondly, holy cogitations and motions of the Spirit, 1 Th: 5. 2. Thirdly, a conflict and combate against the evil motions and affections of the flesh, Rom. 7. 22 23, 2 Cor: 7, 8, 9.

Q. Is any man able to keepe these Commandements?

A. No man is able to fulfill them, Rom: 3, 23, 1 John 1. 8.

Q. In what estate stand we by meanes of the breach of the Law?

A. We are the children of wrath and everlasting damnation, Gal: 3, 10.

Q. Wherefore will God have his Law preached and published, seeing no man in this life is able to keepe it?

A. First, to shew us the greatnesse of our fall, Rom: 3, 19, 20. Secondly to make us despaire of our owne strength, Rom: 4. 3. Thirdly, to be a Schoolmaster to bring us to Christ, Gal. 5, 24.

Q. Hitherto of the first part of Religion: now tell me what is the second part of Religion?

A. Faith in Christ, Acts 20, 21.

The principles of

Q. What is true faith?

A. Faith is a gift of God, whereby we apply unto our selves particularly the promises made to us in Christ Jesus, Philip. 1, 29. Thess: 2, 3.

Articles of the Creed.

Q. Where have we a short summe of the faith?

A. In the Creed, consisting of twelve Articles: whereof one is of God the Father, six of God the Son, one of God the holy Ghost, and foure concerning the Church.

Q. What is the first Article?

A. I beleve in God the Father almighty maker of heaven and earth,

Q. What is the second article?

A. I beleve in Jesus Christ his only Son our Lord.

Q. What is the third article?

A. I beleve that he was conceived by the holy Ghost, and borne of the Virgin Mary.

Q. What is the fourth Article?

A. I beleve that he suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell.

Q. What is the fift article?

A. I beleve that he rose againe the third day

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from the dead.

Q. What is the sixt article?

A. I beleve that he ascended into heaben,
and sitteth at the right hand of God the Fa-
ther Almighty.

Q. what is the 7. article?

A. I beleve that he shall come from thence
to iudge the quicke and dead.

Q. what is the 8 article?

A. I beleve in the holy Ghost.

Q. What is the 9 article?

A. I beleve the Catholike Church, and
the communion of Saints.

Q. What is the 10 article?

A. I beleve the forgiveness of sinnes.

Q. What is the 11 article?

A. I beleve the resurrection of the body.

Q. What is the 12 article?

A. I beleve the life everlasting.

Q. What are the cheefest points of this
Creed?

A. Two: concerning God, and the Church.

Q. What consider you in God?

A. The Unity, and Trinity, 1 John 5, 7.

Q. what beleve you of vnity?

A. I beleve that in substance there is one
only true God, 1 Coz. 8, 4.

Q. What beleve you of the Trinity?

B. 4

A. 3

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A. I beleve that in one God there are three distinct persons, the Father, the Son, and the holy Ghost, Mat: 28, 20, and 3, 16.

Exposition of the first Article.

Q. What beleevest thou of God the Father?

A. I beleve that he is almighty, and therefore hath made all creatures good, and governeth all things well, Gen: 1, 2.

Q. What learne we from hence, that God is almighty?

A. First, to humble our selves under him who is able to destroy al such as rebel against him, 1 Pet, 5, 7. Heb. 10, 31. Secondly, to repent us of our sinnes, wherein we have lived and lived Rom: 11, 23. Thirdly, to comfort our selves in the performance of all his promises toward our selves and others. Rom: 4, 20, 21. Mat: 19, 26.

Q. what learne ye from hence, that God is the Creator and Governour of heaven, and earth?

A. First, it convinceth those that doe think them to have bene without any beginning. Secondly, to be patient in al troubles and adversities: Psalm: 39, 9. Job 1, 21, and 2, 10. Thirdly, to be thankfull in prosperity, receiving al things as from his hands. Deut: 8, 10, 11. Num: 15, 18, 19. Fourthly, to depend upon

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are the support God in all estates for the time to come,
and **Psal: 3. 5. 6. &c.**

Q. How did he make mankind in the beginning?

A. In his owne Image, in holinesse and true righteousness, forming them of the dust of the ground and breathing into their nostrils the breath of life. **Gen: 1, 26 & 27.**

Q. What learne you by Gods Creation of the man and the woman?

A. First, to glorifie him in our bodies and in our soules, **1 Cor: 6, 20.** Secondly to have, a speciall care of the good of our soules seeing they are immortall, **Mat: 6, 32.** Thirdly, that wee have no cause to boast and glory in our selves, seeing our bodies were made of the clay **Gen: 3, 19.**

Exposition of the second Article.

Q. what beleeve you of God the Sonne?

A. I beleeve that we being falne from God, and bozne dead in sinnes, Jesus Christ came into the world, to be a mediator betwene God and man, **1 Tim: 2, 5.**

Q. wherefore is the Sonne of God called Jesus?

A. Because he onely saved his people from all their sinnes, **Mat: 1 & 21.**

Q. wherefore is he called Christ?

A

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A. Because he was annointed to be the Prophet, Priest and King of his Church, Psal. 45, 7, John 1, 18.

Q. what is required of a Mediator?

A. Two Natures: the Divine Nature, and the humane Nature, John 1, 14. Heb. 5, 6, and 2, 16.

Q. Wherefore must he be true God?

A. First, because he could not otherwise be a Saviour of our bodges and soules. Elay 49, 12. Secondly, that there might be a propozition betweene the sinne of man, and the punishment of sinne. Thirdly, that he might be able to deliver us from the bondage of sin and Satan, and restore the Image of God, lost by the fall of Adam, 1 Cor: 15, 17. John 12, 31. 2 Cor: 5, 19.

Q. What beleewe you of his Divine Nature?

A. I beleebe that he is the naturall Son of God begotten of the Father, and therefore God and our Lord, Heb: 1, 3.

Q. wherefore must he also be a man?

A. First, that satisfaction might be made to the Justice of God in that Nature which offended, 1 Tim. 2, 5. Hebrewes 2, 14, 17, 18.

Secondly, that in our Nature he might suffer

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all righteousness which the law requireth
our hands.

And hereby, that he might shed his blood, and
pay downe his life for our sins, Heb: 2, 9, and
8.

Q. What learne we from hence that Christ
is the onely Sonne of God?

A. First, to consider the wonderfull love of
God the Father towards us, who gave his
only Sonne to be our Saviour, John 3, 16,
Rom: 5, 8.

Secondly, he maketh us miserable sinners,
that are by nature the children of wrath and
damnation, to be the Sons of God by adopti-
on, Rom: 8, 17, Ephei: 1, 5, 6. John 20, 17, and
3, 12.

Thirdly, that he is farre above men and
Angels, and all creatures, Heb: 1, 4. Colo: 1,
17, 18, and 2, 15.

Fourthly, that we must be ready to heare,
feare, and obey him, Mat: 23, 17.

Q. What learne we from hence that he is
called our Lord?

A. First, to performe absolute obedience to
him, and so do whatsoeuer he commandeth us,
Eph: 20, 2, Secondly, to sanctifie the creatures
which we use, with thanksgiving, 1 Corinth:
10, 26.

Thro-

The principles of

Thirdly, to deale kindly and curteously to
all our inferiours. Ephes. 6. 9.

Exposition of the 3. Article.

Q. What beleeve you of his humaine
ture?

A. I beleeve two things: his enterance
the world, and the things that followed
same, Luk: 24. 25. 26.

Q. What learne you from hence, that
became man for us?

A. First, we have from hence a pattern
example of wonderful humility, who humbled
himselfe to take our nature upon him, Phil. 2. 5. 6, 7, John 13. 12, 13. 14. Secondly, to comfort
fort our selves, in that he tooke upon him our
infirmities, that he might be a pittifull & me-
cifulfull Saviour. Heb, 2. 18. 19. Thirdly, to
boure to be made one with Christ, being made
new creatures, and bozne of God, 2 Pet, 1. 4.

Q. What have we to consider in his en-
trance into the world?

A. Two things: his conception, and his
birth.

Q. What beleeve you touching his concep-
tion?

A. I beleeve that he was begotten by the
miraculous power and working of the
Ghost, Luk 1. 35.

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Q. what beleeve you touching his birth?

A. I beleeve that hee tooke flesh and was borne of a Virgin, whose name was Mary, Mat. 1, 20.

Q. What benefit do we receive by the conception and birth of Christ?

A. First, that Christ was not tainted with corruption, but endued with most perfect purity, John 8, 46. Secondly, that by his innocency and perfect holinesse, he covereth our sinnes wherein we were conceived and born, and suffereth them not to come into the sight of God, Heb. 2, 16, 17. Thirdly, they are un-
to us in stead of a pledge, that by the same spirit of sanctification, all our imperfections shall at length be done away, Ephe. 5, 26. 1 Cor. 5, 46, 47, 48. Fourthly, it is our duty to praise and magnifie Gods name, and to be filled with ioy and gladnesse for these mercies towards us, Luk: 1, 46, 68, &c.

Exposition of the 4 Article.

Q. What be those things that followed his entrance and comming into the world?

A. Two: his suffering, and his glory, Lu: 24, 25, 26.

Q. What learne you from this order of his estate, that he first suffered, and then entred into his glory?

A.

The principles of

A. first, we must be all abased, before we can be exalted 2 Tim. 2, 11, 12. Secondly, it is a wretched case for any man in this life, to live in continuall ease and pleasure, Heb. 12, 6, Mat: 16, 24, 25. Acts 14, 12. 2 Tim. 12.

Thirdly, to reioyce in tribulation and persecution for the Gospels sake, Heb. 5, 9, 1, 2. Acts 5, 41, John 15, 19, 20, Heb: 10, 34.

Q. what were the sufferings of Christ?

A. of two sorts: in body, and soule.

Q. what were his sufferings in body?

A. I beleve that Poncius Pilate the Iudgiving sentence, his hands and fete were nailed unto a Crosse, and thereby dying, his body was buried in manner as others were, and lay for a time under the dominion of Death. John 19, 23. 1 Cor: 15, 3, 4. Acts 13, 28, 29. Psal: 22, 16.

Q. what learne you from hence, that he suffered death for us?

A. First, that the Justice of God is thoroughly satisfied and appeased for our sins, Cor: 5, 18, 19.

Secondly, it changeth the nature of death, and turneth it to a blessing unto us. Heb, 2, 19.

Thirdly

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Thirdly, it teacheth us to die unto sinne, and
mortify the corruptions of our sinful hearts,
Rom; 6, 6, 10, 12.

Q. What learne you by the buriall of
Christ, and his lying under the dominion of
death?

A. First, that he dyed truly for us, when
he commended his Spirit into the hands of
his Father, Luke 23, 46.

Secondly, it worketh in us all, the buriall of
all our sinnes, so that we should not practise
them againe, Romanes 6, verse 3, Colossians
12.

Thirdly, it serbeth as a sweete perfume to
all our graves, seeing that death is become as
sleepe and the graue as a Bed, so that we
need not to be affraid of them, Esay 57, 2.
Isa. 13, 14.

Q. What beleeve you of his sufferings in
Soule?

A. I beleeve that he suffered in his Soule,
the fierce wrath of his Father kindled for our
sinnes, to deliver us from the curse of the law.
Luke 22, 44. Gal. 3, 13. Esay, 53, 5, 10, Mat.
27, 46.

Q. What benefits doe wee receive by his
sufferings in Soule?

A.

The principles of

A. First, that nothing can bee laid to the charge of Gods elect, forasmuch as he hath triumphed over all our enemies *1 Cor: 8, 3 2, 34* Secondly, he hath opened to all beleevers the Kingdome of heaven, and reconciled us to his Father. Thirdly, we should not thinke it strange to beare afflictions in most grieuous and bitter manner, *James 1, 2, 3, 4.*

Exposition of the 5. Article.

Q. What things are to be considered touching his glory?

A. Three things: either the glory, which is past, present, or to come, *1 Pet. 3, 21, 22.*

Q. What beleeve you touching his glory past?

A. His resurrection and ascension: *Mat: 28, 1, 2, 3.*

Q. What beleeve you touching his Resurrection?

A. I beleeve, that although for a space his body lay dead in grave, yet after three dayes he raised it up, & gave it life again, *Mat: 28, 6.*

Q. What benefites doe we reape by his resurrection?

A. First, that he hath overcome death and hell for our iustification, *1 Corinth: 15, 55, 57.* Secondly, to rise from sinne, and to delight in righteousnesse, *Rom. 6, 4.* Thirdly, it is an assurance

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to shew unto us of the glorious resurrection of
the bodies, 1 Cor: 15, 12.

Exposition of the 6. Article.

Q. What beleeve you touching his ascen-
ding into heaven?

A. I beleeve that his body being united a-
gaine to his soule, he was personally taken up
into the heavens, after that he had bene con-
stant on the earth forty dayes, Act, 1, 9.

Q. what is his Glory present?

A. He sitteth at the right hand of the Fa-
ther Marke 16, 19.

Q. what meane you thereby?

A. I beleeve that his Father hath advan-
ced him unto the highest hono^r, and hath com-
mitted unto him the government of al things
in heaven and earth. Heb: 1, 3, Psal. 110, 1.

2. What benefit doe we reape by his as-
cending into heaven, and sitting at the right
hand of the Father?

A. First, he hath overcome all the enemies
of our saluation, and triumphed over them,
Rom. 8, 34, 35.

Secondly, he maketh continuall intercessi-
on for us to his Father, Rom, 9, 35.

Thirdly, we have hereby an assured pledge
that we shall ascend after him, John 14, 3.

C

Fourth

The principles of

Fourthly, all authority is committed
him over all creatures, Mat: 28, 18, Ephes
10, 21, 22.

Exposition of the 7. Article.

Q. What is his glory to come?

A. He shall come from heaven to iudge
quicke and dead, Mat: 25, 31.

Q. What benefit do we receive by his com
ing to judgement at the end of the world?

A. First, it teacheth all impenitent persons
speedily to repent of their sinnes, lest his iudg
ment overtake them, Acts 17, 31. 2 Pet. 3. 10.
11.

• Secondly, that it belongeth not unto us
iudge and condemn our brethren, 1 Cor: 4.
Rom: 14, 10.

Thirdly, we learne to our unspeakeable
comfort, that he shall be our iudge, who is our
Saviour. Job 19, 25.

Exposition of the 8. Article.

Q. What beleeve you of the holy Ghost?

A. I beleeve that he is God, proceeding from
the Father and the Sonne, and bestoweth
on us all gifts needfull for our salvation, Joh
14, 16, 17, 18, 19, 20.

Q. What benefit do we receive by this Ar
ticle?

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Article 2

A. First, whatsoeuer gifts and graces we have we must use them to the glory of God, and good of our brethren, 1 Corinth: 1, 7, and 12, 7, 11.

Secondly, we must all labour to bring forth the fruites of the Spirit: Gal: 5, 22. Ephes. 4, 3, 4.

Thirdly, when we are ignorant of God, and want any graces, we must craue them of God through the Spirit, John 14, 14.

Exposition of the 9. Article.

Q. What beleeve you of the Church?

A. Two things: First, that there is one holy Catholike Church, John 10, 16.

Secondly, that there are gifts given unto it, Mat, 16, 18.

Q. What meane you by the Church?

A. The whole company of the faithfull Seruants of God, which euer were from the beginning of the world, of the which number I beleeve that I am one, John 10, 16. Esay 59, 21, Jer. 32, 20.

Q. Why doe you call it holy?

A. Because none can be united to God, un-

The princiles of

lesse he be holy, and seperated from the pro-
phane of the world, 2 Pet, 1, 4. 2 Cor: 6, 16, 17
1 John 1, 6, 7.

Q. What learne you by calling it Catho-
like?

A. I beleve that the Church of Christ is
not tied to one time or place, or to one sort of
men, but spreadeth it selfe through al nations
under heaven, whomsoever God shall call,
Acts 10, 34. Reuel: 5, 9.

Q. What learne you from hence, that
God hath his Church which is holy and Ca-
tholike?

A. First, that God in all ages and times,
hath evermore had his church and people that
beleve in him, Mat: 28, 19 Secondly, that e-
very one of us must exercise our selves to holi-
nesse of life, if we would be members of the
Church, 1 Tim, 4, 7. Thirdly, that no time,
place, or condition, can exclude from grace, un-
lesse by infidelity we exclude our selves, Acts
10, 35.

Q. What are the gifts of the Church?

A. Two-fold: some in this life, and some
after this life, Acts 2, 46, 47.

Q. What be the gifts of this life?

A. Two: the communion of Saints, and
the forgiveness of sins, 1 John 1, 7.

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Q. what meane you by Communion of Saints?

A. The Communion of Saints is a gift given to the Church in this life, whereb^y they have fellowshipe with Christ, and amongst themselves, and a feeling of one anothers condition, Acts 4, 32. 1 Cor: 12, 25, 26.

Q. what benefit doe we reape and receive from hence?

A. First. that it is our duty to shunne and eschew the society of ungodly persons, Eph: 5, 7, 11. Secondly, such as professe the same religion, must converse together in christian love, meekenesse and gentlenes, Phi: 2, 1, 2. Thirdly, that we be like affectioned one to another, both in prosperity and aduersity, Phil: 4, 14. Rom. 13, 14, 1 Cor: 12, 26. Heb: 13, 1. Amos 6, 6.

Exposition of the 10. Article.

Q. what meane you by forgivenesse of finnes?

A. I beleve that through the blood of Christ my finnes are freely pardoned, and the punishment of them forgiven unto me, 1 John 2, 1; 2 Psal: 32, 1, 2, 5.

Q. What benefit doe we reape by remission

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on of finnes :

A. First, that Christ hath suffered what soever was due to my finnes, and satisfied the wrath of his Father, Rom: 8, 3, 4. Heb. 2, 15.

Secondly, that our finnes shall never be laid to our charge againe, who could never satisfie for them our selves, Jer: 31, 34. Luke 18.

Thirdly, our consciences are at peace with God, being iustified by faith, Rom: 5, 1.

Exposition of the 11. Article.

Q. What be the gifts bestowed on the Church after this life ?

A. Two: the resurrection of the body, and life everlasting, 1 Cor. 15, 42. 1 Thess. 4, 16. 17.

Q. What beleeve you of the resurrection of the flesh ?

A. I beleeve that the dead bodies of all such as have died from the beginning of the world shall in the end be raised againe, and be united to their soules, 1 Cor. 15. 22. 51. Job 19. 25. 26. 27.

Q. What benefit doe wee receive from hence that our bodies shall arise againe out of the earth ?

A.

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A. First, hereby we have great comfort of heart in all miseries and sorowes, hoping for joyfull resurrection, Psal: 16, 4. Job 19, 25, 6. Heb. 11, 45. Secondly to strive against the feare of naturall death, seeing our bodies shall not evermore lie in grave, Phil: 1, 23. Luke 23, 42.

Thirdly, to labour to keepe a cleare Conscience towards God and man, Acts 24, 15, 16.

Exposition of the 12. Article.

Q. What beleeve you of everlasting life?

A. I beleeve that after the body and soule be ioyned together againe in one person, the godly shall go into everlasting ioy and felicity, and the ungodly shall be cast into endles woe and misery, Dan: 12, 2, 1 Thess: 4, 17.

Q. What benefit doe we receive by beleeving everlasting life?

A. First, we learne, that our felicity, and happines standeth not in this life, but in this, that we shall live with Christ for ever in his Kingdome, 2 Cor. 5, 1, 2, 6, 7, 9. Rom, 8, 23. 1 Peter 1, 17, 18.

Secondly, we learne patience and constancy in our afflictions, seeing God hath prepared everlasting life for us, Heb. 11, 24. Rom: 8, 18.

The principles of

Thirdly, we are assured to be kept by the power of God, through faith unto salvation. 1 Pet : 1, 5.

Q. What are the Rules of interpretation for the better understanding of these Articles?

A. First, touching the Trinity many things are not expressed, which we are to hold as the parts of the faith, as the wisdom, eternitie, iustice, mercy of God and all other essential properties of the Godhead.

Secondly, concerning the office of Christ many things are not expressed, which we must believe to be parts of the faith, as the perfect satisfaction of Christ, the breaking of the partition wall, the accomplishment of all things written of him and such like.

Thirdly, we must understand all these Articles by way of particular application of them to our owne selves, believing that God is our Father, Christ Iesus our Saviour, and the holy Ghost our Sanctifier.

Fourthly, by holding the gifts given to the Church, we also must hold the contrary of the wicked that are not of the Church, as no communion of Saints among them, no remission of sinnes, no resurrection to eternall life.

Q. What be the meanes whereby this faith

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by which is attained?

A. They are two: the begetting and the continuall nourishing of it, Eph: 4, 11, 12, 13.

Q. what is the meanes whereby faith is first begun and begotten in us?

A. The word preached, Rom: 10, 14. 1 Cor: 5, 1, 2.

Q. How is this faith nourished in us and increased?

A. By the same preaching of the word, by Prayer, and by the Sacraments, 2, 42.

Of Prayer.

Q. What is prayer?

A. Prayer is a calling upon God alone, in the name of his Sonne Christ Jesus, John 16, 23.

Q. How many kinds of Prayer are there?

A. Two: Petition and thanksgiving, Psal. 59, 15. 1 Tim: 2, 1, 2.

Q. Have we no rule prescribed to direct our prayers by it?

A. Yes, we have a forme of prayer which Christ taught his Disciples, commonly called the Lords Prayer, Mat: 6, 9.

Q. what have we to consider in this Prayer?

A.

The principles of

A. Three things: the entrance, the petition
and the conclusion of the prayer.

The entrance into the Prayer.

Q. What is the entrance of the Prayer?

A. Our Father which art in heaven.

Q. What meane you when you say Our
Father?

A. Hereby I assure mine heart, he tenders
us as a loving Father both tender his own
children, and therefore is most ready and wil-
ling to heare and helpe us, Mat. 7, 6 Esay 49
15

Q. What learne we from hence that he
called Father?

A. First, that he will provide all things
needfull for our soules and bodies, Mat. 7, 9
10, 11.

Secondly, to come boldly to the Throne of
grace, whensoever we are in want of any
grace, 63, 15, 16.

Thirdly, to performe unto him the duty of
children to their Father, Mat: 1, 6, 1 Peter
1, 17.

Q. What learne we from hence, that God
is called our Father?

A. First, to apply all the promises of God
made

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made in Christ, unto ourselves particularly.
Marke 11, 24.

Secondly, to be mindfull of the good of our
Brethren, as well as for our owne, Psal: 51,
8.

Thirdly, to carry peaceable and loving
hearts, to our Brethren, as unto children of the
same Father, Mat: 5, 23. Clay 1, 15.

Q. What meane you by this, that he is said
to be in heaven?

A. I learne that heauen is his Throne, and
that his power is almighty, so as he is fully a-
ble to doe us all good, Luke 1, 37. Roman: 4,

Q. What learne ye from hence that God
is said to be in heauen?

A. First, that our principall care must be to
come to Heauen where our Father is, 1 Pet:
1, 17, 18,

Secondly, to seeke cheefely heauenly things
at his hands. 1 Pet. 1. 3. 4.

Thirdly, to come before him with all rebe-
rence and feare, Eccl: 5, 2, 3.

Q. What consider you in the Petitions
themselves?

A. Two things, First, they are set doونه.
Secondly, they are considered by reason.

Q. How many Petitions are there set downe?

A.

The principles of

A. Sir.

Q. How are these Petitions divided?

A. The three first concerne Gods glory, three last petitions concerne our owne selfe.

Exposition of the first Petition.

Q. what is the first Petition?

A. Hallowed be thy Name.

Q. what is the meaning of this Petition?

A. We pray that the name of God may continually used of us, in thought, word, and deed, with all reverence, Psal: 48, 11. Dan: 9, 7.

Q. what wants doe wee bewaile in this first Petition?

A. First, spirituall pride, giving glory unto our selves, and not to God, Dan: 4, 27. Act: 12, 22, 23. Secondly, want of zeale towards God, Rebel: 3, 15, 16. Thirdly, hardned heart, whereby they are hindered from the true knowledge of God in his word, Marke 6, 52. Fourthly, all prophaneesse of life and conversation, John 15, 8. Mat: 5, 16.

Q. what grace do we desire of God in this first Petition?

First, the true knowledge of God, as he hath revealed himselfe in his word: Col: 1, 10.

Secondly,

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secondly, humility and lowliness of mind, whereby we ascribe all good things to God, to our selves, Psalme 115, 1. Thirdly, the love of Gods glory to be kindled in our hearts, 1. Cor. 13, 9, and 119, 139. Fourthly to leade a holy life and to be kept from all prophane use of his Name. 1 Thess: 5, 23. Ephes. 4, 1. Col. 3, 17.

Exposition of the second Petition.

Q. What is the second Petition?

A. Thy Kingdome come.

Q. what is the meaning of this petition?

A. We pray that God throwing downe the Kingdome of sinne and Satan, would reigne over us by his Word and Spirit, and hasten to perfection his Kingdome of glory, Rev: 11, 15, 19, 5.

Q. what wants doe we bewaile in this second petition?

A. first, a spirituall bondage under sin and Satan, which is the most miserable bondage that can be, John 8, 34, 1. John 3, 8.

Secondly, the want of good meanes, which are the furthering and building up of the Kingdome of Christ, as the Word, Sacraments, and Discipline, Mat: 9, 36. Luk. 19,

The principles of

42. Thirdly, the abounding of evil men
that are in the world, serving for the hindrance
of the Kingdome of Christ, 1 King: 19,
Psal: 119, 136, 139.

Q. What are the graces to be desired in
second Petition?

A. First, that he would reigne in our hearts
by the Scepter of his Word and Spirit,
51, 10.

Secondly, that the kingdome of Satan
Antichrist, and all the enemies of Christ
be overthrowne, Rom: 16, 20.

Thirdly, that God would hasten the
coming of Christ, and receive us to his
kingdome of glory. 2 Tim: 4, 8.

Exposition of the 3. Petition.

Q. What is the third petition?

A. Thy will be done in earth as it is
in heaven.

Q. What is the meaning of this Petition?

A. We pray that the revealed will of God
may be done willingly, sincerely, and ready
by us men on earth, as the Angels and Saints
in Heaven do it. Psal: 103, 20, and 143, 1
and 40, 7, 8.

Q. what wants do we bewaile in this third
Petition?

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all my petition?

A. First, our naturall disposition and p[ro]ne-
ness to rebellion and disobedience against the
will of God, Gen: 6, 5, and 8, 21. Rom: 8: 5, 1,
and 7, 14, 18.

Secondly, our murmuring, and impatience
when God layeth any crosse upon us, Psalm.
9, 9. Numbers 11, 1, and 14, 2. Exod. 15, 23,

Thirdly, the sinnes of others, whereby they
disobey the will of God, Jer: 9, verse 1, Ezek:

Q. What graces doe we desire of God in
his third Petition?

A. First, that we may deny our selbes and
our owne willes that are corrupt, Luk: 9, 23,
Mat: 10, 38.

Secondly, that GOD would incline the
hearts of all his people unto his holy Word,
whereby they may know and obey his Will
Psalm. 119, 27, 36.

Thirdly, that under every crosse which he
shall lay upon us we may possesse our soules
with patience, Coloss: 1, 12. 2 Sam. 15, 26.
Luke 22, 42.

Exposition of the 4. Petition.

Q. What is the fourth Petition?

A.

The principles of

A. Give us this day our daily bread.

Q. What is the meaning of this petition?

A. We pray for a competent and convenient measure of all earthly blessings, serving both for necessity, and also for christian delight and pleasure. Job: 30, 8. 9. Psalme 104, 15.

Q. What neede rich men crave their daily bread, who have store laide up for many yeares?

A. First, because their riches may be suddenly taken from them. Job 1, 14, 15, 16, 18.

Secondly, they may suddainely be taken from their riches Luke 12, 20.

Thirdly, because Bread can doe them no good except God give the staffe of bread, Deut 8, 3, Math: 4, 4.

Fourthly, it is their duty to pray for their brethren, as well as for themselves.

Q. What wants doe we bewaile in this fourth Petition?

A. First, our distrust in Gods providence, touching the things of this life, 1 Tim: 6, 10, Math: 6, 25, 26.

Secondly, discontentment with our present estate and condition, Psal: 4, 6. Num. 11, 4. and 16, 32, 33.

Thirdly

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Thirdly, covetousnesse to enrich our selves
by the goods of other men, Psal. 119, 36. Heb,
12, 5.

Q. What are the graces to be desired in
this fourth Petition?

A. First, that God who is the authour of our
life, would also vouchsafe to be the preserver
of it by such meanes as he hath appointed, 1
Tim: 4, 3. 4. 5. and 6, 8.

Secondly, a desire in all estates to rest up-
on Gods providence, who hath cared for us,
Psal: 37, 5.

Thirdly, contented hearts, with that place
and state of life which he hath given us, 1 Ti:
6, 8.

Exposition of the 5. Petition.

Q. What is the fif. Petition?

A. Forgive us our trespasses.

Q. What is the meaning of this petition?

A. We pray that God would freely pardon
our sinnes committed against him, and the pu-
nishments due unto them, giving us peace of
conscience, and iustifying us in his Son Jesus
Christ, Psal. 51. 1. 7, 8. Dan. 9. 19.

Q. Why are these words added, As we for-
give them that trespass against us?

D

A.

The principles of

A. For two causes: First, as a reason to perswade with God to forgive us, seeing we which have not a drop of his infinite mercy in us, are ready to forgive such offences as are committed against us, Luke 11, 4.

Secondly, to assure our owne hearts of forgiveness at the hands of God, if we from our hearts forgive our Brethren, Matthew verse 7. James 2, 13. Mat: 18, 32. 33. 35. and 6, 14. 15.

Q. What wants doe we bewaile in this first Petition?

A. First, the corruption of our owne parts, being borne in sinne, Psal: 51, 5. Rom: 3, 9. 10. 11. 19.

Secondly, the wickednesse of our lives in youth and age, Psal: 25, 7. Gen. 6, 5.

Thirdly, our carnall security going on from day to day in sinne, drinking in iniquity as water, Mat. 24, 39. Jer: 8, 9. Job: 15, 16.

Q. What are the graces to be desired in this first Petition?

A. First, we crave of God to accept the righteousness of Christ as a full satisfaction for our sinnes, Psal. 143, 2. and 51, 1. 1 John 2, 1, 2.

Secondly, to be enabled to call upon God for the pardon of our sinnes, Zach. 12, 10.

Thirdly,

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Thirdly, to be assured that the punishment of our sins shall be forgiven through the blood of Christ, **Mal. 2. 5.**

Exposition of the 6. Petition.

Q. What is the sixt Petition?

A. **Lead us not into temptation, but deliver us from evill.**

Q. What is the meaning of this Petition?

A. We pray, not only to be delivered from the power of Satan, Sinne, and the world, but also to be directed by the Spirit of God, in the wayes of true obedience, **1 Cor. 10, 13, and 2 Cor. 12. 7. 8. 9. Mat. 26, 41.**

Q. What wants do we bewaile in this sixt Petition?

A. First, the continuall rebellion of our wicked natures. **Gal. 5. 17. Rom. 7, 15.**

Secondly, our weakenesse and pronenesse to yeld unto every temptation of Satan and sin, **Mat. 26. 70.**

Thirdly, our want of heedfulnes & watchfulness over our selves in tentations, **Mat. 26, 41**

Q. What graces doe we desire of God in this sixt Petition?

A. First a carefulnes to prevent tentations, and the occasions of them, **Psal. 139, 37.**

The Principles of

Gen. 39. 10.

Secondly, strength from God to stand
the boare of temptation, Psalm 51. verses
11, 12.

Thirdly, an happy issue and end of our tem-
ptations, to his glory and our owne good, 1 Co-
10, 13.

Q. How are these Petitions strengthened
and confirmed by reason?

A. For thine is the kingdome, and the pow-
er, and glory for ever.

Q. What is the meaning of this strengthen-
ing of the reason?

A. It containeth a thanksgiving, whereunto
the government and ordering of all things
together, with the power and glory of the
same is ascribed wholly and onely to the Lord.
1 Chron: 29, 11.

Q. What signifieth this word, Amen, in
the shutting uppe, and conclusion of the pray-
er?

A. It signifieth, So be it, Deut: 27, 15,
16.

Q. What use is there of it?

A. It sheweth both our fervent desire to
obtaine: and an assurance of our hearts, that
we shall attaine that which we aske, 2 Co-
1, 20,

Christian Religion.

Of the Sacraments.

Q. What is a Sacrament?

A. It is a visible Signe and Seale, that Christ and all his benefits are given unto us, Rom: 4. 11.

Q. What is to be considered in a Sacrament?

A. Two things: his parts, and his uses, Mat: 3. 11.

Q. What are the parts of a Sacrament?

A. Two: the outward parts, and the inward, Rom: 4. 11. 12. Gen. 7. 11: 1 Cor: 10. 1. 2. 3.

Q. How many are the outward parts?

A. Foure: The Minister, the Word of institution, the Signe, and the receiver, Mat: 26. 26. 27.

Q. How many are the inward parts?

A. Foure: God the Father, the Holy Ghost, Christ, and the faithfull, Mat: 3. verse 15. 16.

Q. What proportion is there betweene these parts?

The principles of

A. Even as the Minister by the revelation of the Word, offereth and applyeth visibly the Signe unto the Receiver: so God Father by the powerfull working of the Spirit, offereth and applyeth Jesus Christ visibly to the faithfull, Acts 3. 3. 8. Heb. 1. 9, 22.

Q. What be the uses of a Sacrament?

A. Three: First, to nourish and encourage our faith, Rom. 4. 9. 10. 11.

Secondly, to be a seale of the Covenant betwixt God and his Church, Gen. 17. 10. 11. Exod. 12. 11. 12. 13.

Thirdly to bee a badge of our Christian profession, and to discern us from such as are not of the profession, Gen. 17. 14. 1 Sam. 1. 36.

Q. How many Sacraments are there?

A. Two: Baptisme and the Lords Supper, 1 Corinth. 12, verse 13. and 14, verses 1, 2, 3, 4.

Of Baptisme.

Q. What is Baptisme?

A. Baptisme is the first Sacrament, wherein

Christian Religion.

wherein by the outward washing of the body
with water once in the name of the Father,
and of the Sonne, and of the holy Ghost, the
inward cleansing of the soule by the blood of
Jesus Christ, is represented, Matth. 28. verse

Q. What is to be considered in Baptisme?

A. Two things: his parts, and his uses
Matth. 3, 3, 16.

Q. What is the parts of Baptisme?

A. Two: the outward and the inward parts,
Matth. 2, 38.

Q. How many are the outward parts of Baptisme?

A. Foure: the Minister, the Word, the
Water, and the body washed, Mat. 28, verse
19.

Q. How many are the inward parts?

A. Foure; God the Father, the holy
Ghost, the blood of Christ, and the soule cleansed,
Matth. 3. verse 25. 16. Marke 16. verse
16.

Q. What is the proportion betweene these parts?

A. Even as the Minister by the reberent
use of the Word, applyeth water to the washing
of the body: so God the Father through

The principles of
the working of the Spirit, applyeth the
of Christ to the cleansing of the soule, *1. John 1. 33.*

Q. What are the uses of this
tisme?

A. Thre: first to seale up the remission
and forgiveness of our sinnes, *Acts: 22. 16.*

Secondly, to shew our setting and engrossing
into the body of Christ, *Galath: 3. 27.*

Thirdly, to teach us to dye to sinne,
to rise againe unto righteousness, *Roman: 1. 2. 3. 4.*

Of the Lords Supper.

Q. What is the Lords Supper?

A. The Lords supper is the second sacrament,
wherein by the visible receiving of Bread and Wine,
is represented our spirituall Communion with the body and blood
of Christ, *1. Cor. 10. 16. 17.*

Q. What things are to be considered in the
Lords Supper?

A. Two things: his parts, and his uses,
Path.

Christian Religion.

the Mat: 26. 26. 27. 28.

Q. What are the parts of the Lords Supper?

A. Two: the outward, and the inward parts, 1 Coz. 10. 16.

Q. How many are the outward parts?

A. Foure: The Minister, the Word, the Bread and Wine, and the Communicants, 1 Coz. 10. 16. 22. 19, 20.

Q. How many are the inward parts thereof?

A. Foure: God the Father, the Spirit, the Body and Blood of Christ, and the faithfull, 1 Cozinthi: 12. verse 13. John 6, verse 27.

Q. What is the proportion between these parts?

A. Even as the Minister by the reuerent use of the Word, offereth Bread and Wine to the Communicants to feede therupon bodily: so God the Father by the powerfull worke of the Spirit offereth and groweth the body and blood of Christ with al the benefits of his sufferings unto the faithfull, 1 Coz. 11. 23. 25. 26. 27.

Q. What be the uses of the Lords Supper?

A. Three: First, to shew forth the death and

The principles of
and sufferings of Christ with al thanksgiv
1 Coz. 11, 26.

Secondly, to teach us our communion
growth in Christ, so that he is made one
us, and we one with him, 1 Cozinth. 10, 16.

Thirdly, to declare our communion and
grament with our bzyethzen, 1 Coz. 10, 1
and 12, 13.

Q. Doth not this proportion and simi
tude betweene the visible parts, and the in
sible, teach, that there is no reall change
conversion of the signes into the things sig
fied?

A. Yes: for the change is only in the la
full use of them.

Q. What absurdities doe follow upon the
Popish Transubstantiation?

A. First, there should be no signes in the
holy Supper, which overthzoweth the nature
of a Sacrament, Gen. 17, 11.

Secondly, the Heavens must contain
Christ, untill the times of restitution of al
things, Acts 3, 21. Mat. 26, 11.

Thirdly, the body of Christ should be im
nite, and therefore he should not be true man
Heb. 2, 17, and 3, 15.

Rule

Christian Religion.

Rules of Interpretation to understand the Sacraments.

Q. What are the Rules of Interpretation,
to understand the Doctrine of the Sacra-
ments?

A. First, the names of the things signi-
fied, are oftentimes given to the signes, Exod.
13, verse 11. 1 Co:inthians 10. 5. Mat. 26.

Secondly, the names of the signes are of-
tentimes attributed unto the things, 1 Co2. 5,
1 Co2. 11. 24.

Thirdly, the properties belonging to the
things, are attributed unto the signes, 1 Co2.
13, 16. Acts 22, 16. Ephes. 5, 26. 1 Peter 3,
1.

Fourthly, the properties of the signes are
oftentimes attributed unto the things them-
selves, Tit. 3, 5. John 1, 33.

Q. How may wee come aright unto the
Lords Table?

A. By preparing and examining of our
selves, 1 Co2. 11, 28.

Q. What is the right manner of preparing
ourselves?

A. First: we must have a knowledge of
God,

the principles of Christian Religion.
God, of mans fall, and also his redemption
gaine into the Covenant by Christ,
17. 2.

Secondly, there is required true faith
in Christ, 1 Cor. 13. 5.

Thirdly repentance from all dead works
daily renewed for our daily sins, Mal. 2. 6.

Fourthly, reconciliation unto our Brethren
yea even our enemies, Mat. 5. 23. 24.

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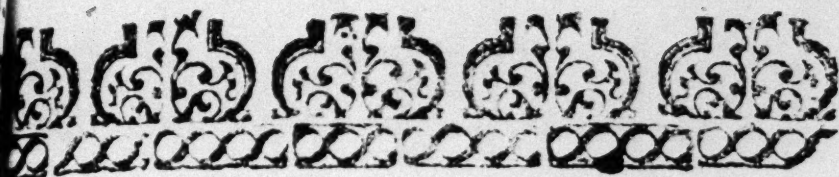
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Acts 20. 32.

Now Brethren I commend you to God,
and to the word of his grace, which is able
to build you up, and to give you an inheri-
tance among all them which are sanctified.

Hebrewes 6, 1.

Therefore leaving the Principles of the Do-
ctrine of Christ, let us goe on unto perfecti-
on, not laying againe the foundation of re-
pentance from dead workes, and of faith to-
wards God.





